

585 /196 cont./ ordinary life. In reality, however, they all
833 hope that bridegroom and bride will be "good" with each other
as soon as possible, that is to say, that coitus will take place.
The old women listen at the walls.

If the young man expressly refuses to enter and join his
wife, the older people rest satisfied, at least for the time being.
[626] But they show their disapproval and renew, possibly even the
following evening, their attempts to make him go in. The
same situation obtains if the bride resists once the bridegroom
has been led in to her. If she knocks violently on the door,
she is let out.

585 The older people talk to the marriage partner who seems
833 to refuse sexual contact with the other. They point out that in
626 previous marriages young married couples again and again
submitted to what is now demanded of him (her). The bride
is told in such a case that all women have at one time under-
gone this experience, that her mother was also married in this
way. The end of the conversation frequently consists of the
questions so difficult for younger people to answer: "Surely
you don't want to make your aunt (that is, the speaker) ashamed?"
(namely, by sticking to the refusal /197/ and thus causing
to fail the marriage that she is trying to bring about). To
[888] contradict an older and sometimes at the same time a higher
576 person is discourteous. The individual who does not wish to
capitulate in such a situation can do nothing but remain silent.

834 Because of the strictly maintained separation of the sexes,
young unmarried men and women live in separate worlds.
585 When they are brought together, it is to be expected that it
591 will be difficult for them to talk to each other. Whatever
they have learned and applied up to that point is no longer of
any use. The prepared questions and answers thus serve, one
could say, to facilitate the very first contact. Formally,
they are an element of the ritual to bring man and wife to-
gether and to get them used to the fact that now other forms
of social intercourse obtain between them than before. In

562 heard that the club members just sewed, and they laughed,
575 saying that it was so. But, said Andi, many people do not
like the club. He started to say, for instance, and then stop-
ped; this I think was because he was about to say something
about the Arumpone, and was scared to do it. He did say that
582 there are no women in politics at all in this area. As for the
• 888 control of marriage by the elders, he said that is virtually
583 absolute and so far there is little, if any, rebellion against
this system. The elders merely choose, and this goes even
for the second marriage. Also, the price is the same for the
611 second wife as for the first. Regarding matters of the
114 patrilineal and matrilineal systems, Andi simply cannot com-
174 prehend what I say. My opinion is that the situation here is
591 something like what it is in Atjeh. The system was probably
matrilineal formerly, but with Mohammedanism and other
things the system changed. Friedericy includes some in-
formation on the seventeenth century radja here who would no
longer allow the children to belong to the mother. The matri-
local custom of residence here is a survival, and perhaps the
system of in-between classes, and perhaps also the tawa-ana.
829 They do not know what the sex ratio is here, and there are
123 no ideas regarding a proper ratio. They seem to think that
they would prefer more women than men. I gave a lecture on
the matter of a sex ratio and they were interested. As for
586 divorce and widowhood, this is really interesting. They said
842 that a woman might not ask for a divorce, but could make
trouble until the man asked for it. They agreed that barrenness
is a cause for divorce but only the teacher knew this. Evi-
dently it is seldom the case, if ever. As for remarriage, they
587 must wait one hundred days. But seldom do widows or di-
585 vorcées remarry, as men, even though marrying for a second
831 time, and so on, are ashamed to take anything except a virgin.
It happens, but men do not like it. This is the reason (and
not the census reason) for the great number of unmarried
women here. There are many unmarried women in Watum-
586 pone, and evidently they are rather fair game. But a widower
or divorcé nearly always remarries, as there is no trouble.
Children may choose which parent they want to follow. The
property is evidently divided, although they are unclear on
this matter. As for the relations between such families, they
are said to be all right. Andi gave an instance in his own
family where there was no anger or ill feeling. They empha-
sized that there were lots and lots of divorces.
842 As for children, they said they like to have as many as
611 possible. They like girls as well as boys. The guru agrees that
perhaps there was some favoring of boys. And there is a

000 a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry. I asked Andi, and he said it was true that there is much divorce in the town, but that in the kampong there is relatively little. He agreed about the divorce papers business. It is evidently a mark of the awful jealousy on the part of the Buginese men. They won't let the women go. Andi says that the women often do not wish to remarry anyway; one man is enough. Thus even the women seem to suffer from the dull brutality of the Buginese men. Nevertheless, Andi insists that divorce is rare in the kampong. I asked if there was much marriage with lower women and Andi said yes. The reason seems to be that it is easy to cast them aside if a man is an upper, but if he marries an upper woman there may be much trouble in getting free. The whole thing is so tied up with palaver and arrangements that it is hard to dissolve easily.

Andi said that in order to make divorce proceedings final they had to be pronounced three times (like immigration papers). If this were done only once or twice, remarriage is possible; but if thrice, this is not possible. A period of one hundred days must elapse before remarriage.

Andi complained about the free ways of the educated people here. They are beginning to feel that they can choose their own mates. Evidently Andi thinks that obedience to the elders in this respect is an "old virtue."

The formal transfer of the powers of the assistant resident to the local people will take place on October 7. They will go to the Radja in this particular case. In direct areas, the transfer goes to the local administration. Thierens said that this will mean very little in this area except for the formality, and the Radja here does not even wish to receive these powers. He is pro-Dutch anyway. I suspect, too, that he fears too much independence as this may mean further insecurity for his position. There are great preparations being made for this event at the present time. There will be horse racing for two days, although this is evidently a regular feature of the Lebaran Hadji time.

All nobles of whatever grade are ana'apona ma'padjunge. This is merely a generic term. At the top are the ana'matola, who are or were, for there are no more here (though the expelled Radja is about ninety per cent), one hundred per cent royal. Below them are the ana'radjeng, descendants of cross marriages between ana'matola and tjera tjitjing. There are various grades of these, depending on the percentage of royal blood. Then the various tjera descend, formerly down to ludju. Now they go down only